

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 56.

[\$1 50 in advance.]

PROVIDENCE, R. I. SATURDAY, APRIL 8, 1826.

[\$2 at the end of the year.]

## CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### NO. 5.—CALVINISM DISPROVED!

Further,—One thing more, your writer says, "the solemn trifling, in which the Universalists indulge, is not of a nature to bring rest to the soul." It appears from these *grave* words of *puerile wisdom*, that the doctrine of universal salvation is considered "the solemn trifling;"—and it is hard we know, to those who seem willing to have us excluded from heaven, without we become orthodox, to have such a doctrine suit their "natures and bring rest to their souls." But we can assure such believers that we do not "put our trust in an arm of flesh," and consider such *sweeping* expressions of *no force nor truth*. We would calmly ask our opposers, which is the most "solemn trifling," the rational and scriptural doctrine of Universal salvation, or the doctrine of eternal damnation and endless woe! Yea, what can there be in the whole universe, more like "the solemn trifling," than to hear a man every Sabbath, or at every meeting, telling his audience that a part undoubtedly, and perhaps a large portion of it may be the victims of their *hell*!! What is more "solemn," than to hold up the idea that our *Maker, our heavenly Father, our kind Preserver, our benevolent Benefactor* is charged with being the *disposer* of such events, and carry on this scheme of inconceivable, indiscribable and unutterable misery, woe, despair and wretchedness, as long as God exists. This idea how *solemn*, yea, how *awful*—and yet how calmly and deliberately sermons are studied, wrote and delivered, in order to prove it true—and if people do not give their full assent to such horrid and dishonoring sentiments, particularly the Universalists, that it is all denominated a "damnable heresy and a *delusion*"—all is a *delusion*, if universal happiness is in any shape proved, or even attempted.—Our wise opposers might as well cry *delusion*, because there have been attempts made, and will be more, to *abolish slavery*! Why not say, it would be best to have all the negroes made slaves and kept in utter subjection by the whites, because it happens to be the lot of the negroes to be *black*! We say, confidently, that it is just as rational to set out and cry *delusion* to keep up *slavery*, as it is to urge it against *universalism*! One is as much a *delusion* as the other, and there is no difference, as to the real principle, between the doctrine of *Calvinism* and the traffic of *slavery*, only the Calvinistic doctrine as far exceeds slavery in *cruelty*, as *infinitude* is above *finite*!

But notwithstanding the opposition to us, we do not feel disposed to call for fire from heaven to de-

stroy you, we do not wish to injure your characters, we do not wish to retaliate and revenge, and return railing for railing, but we can assure you in the strongest terms, that such sentiments as you profess to believe, and the various quibblings used towards the Universalists, in trying to disprove their tenets, will ever meet with the utmost contempt! We are ready to be "despised," rejected, and *falsely* treated by you, in this world; but remember, so long as the *truth*, but not "*dreaded truth*," is poured in upon our consciences in one resistless and eternal stream," so long we shall act in defence of the "everlasting gospel," which is built upon the "rock of ages!"

We only call upon our opposers to search the record that God has given of his Son, and there you will find when you shall impartially, and free from preconceived opinions, read and meditate upon "the words of eternal life," that they are the pure legacy of divine benevolence to every individual of the human race! You may say the doctrine is *licentious* and has a *pernicious tendency* on the morals of society, and opens "the flood gates of iniquity," but we are willing to meet you on this ground. There are no more murders, suicides, and other kindred vices committed by the Universalists, than by the Calvinists—and in the State's Prison of New-York, there were contained in 1824, "623 criminals of various faith and religio.; but, NOT ONE UNIVERSALIST AMONG THEM ALL!" This is a fact stated by the Editor of the N. Y. Gospel Herald, who actually ascertained it by visiting the prisoners himself for this purpose.

We should advise the Rev. Mr. Sprague of W. Springfield, to preach and get published another sermon on the "Effects of Universalism," for he appears to be mighty in strength, but *weak* in power; and we hope when he should hear of a Calvinist's committing *suicide*, as many of them have, he will be so candid as to preach the "Effects of Calvinism"—for it is a maxim "that it is a poor rule which will not work both ways." The publishers of such trash receive our pity, as we consider such to be the effusions of "orthodox slanders, and hypocritical speculations." See Boston Rec. & Tel. of Feb. 10, 1826.

Look at the words with which our first number is headed, and see whether *partial salvation* is even *implied*, or can possibly be supported by them. It certainly and conclusively comprehends the whole human race which were to "bow and swear"—"to the glory of God the Father." There is no alternative only by perverting the true meaning of the passage, "by a new process of reasoning," and we again affirm, that there is no passage in the Bible which teaches a contrary sentiment.—We now conclude, though we differ *materially* from the orthodox upon religious topics, yet we feel that inward composure and possess that serenity of mind in regard to the final truth and dispensations of all God's works, that

it affords us that comfort, that happiness, and that unspeakable joy "which the world can neither give nor take away," to think we shall *all* finally meet and unite together, however we may appear at variance here, in singing the "song of Moses and the Lamb." In heaven we shall find the God of sovereign *mercy*, taking the children of his creating "into his arms and will bless them"—and the words of Christ will then be fulfilled to *all* the rebellious children of men—"go and sin no more." There will be an "end of sin," there will flow "everlasting righteousness." There we shall behold only *one* family, and *one* shepherd. There we shall see and know how true the words of our Saviour will prove when he said—"because I live, ye shall live also"—He says again, "In my Father's house are many mansions, I go to prepare a place for you." So long as we have but *one* Father, the Creator of *all*, so long we may conclude that we *all* belong to *one* family. God forbid! that we should entertain any views different from what he has revealed in his word, as to his real, and true, and holy character. May we *all* be led to honour and praise him, and glorify his name as our heavenly Father, and finally may we all say, "Hallelujah! the Lord God omnipotent reigneth."

R. C\*\*\*\*.

Middleboro', Feb. 18, 1826.

### MR. SEWALL'S HYMN BOOK.

We observed in the Christian Intelligencer, of the 25th ult. a brief notice of a Hymn book published in New-York, and compiled by Mr Sewall of that city, which from the unfair statement of the case, we consider calculated to mislead the public mind with respect to its true value. We attribute no blame to our Br. of that paper, as the statement appears to have been made from the *intimations of friends*, rather than from his own knowledge of the work. But as he has published that notice, we have to request that he will give place to these remarks, that the public may have a true understanding of its true value. The book is recommended as being the best and most suitable for Universalist Societies, that has ever been published; but we contend that this is not the fact; it is on the contrary so far at variance with their views, that the doctrines of purgatory and of a last and general judgment day, are clearly taught in it, in numerous instances, (see 134, 159, 185, 202, 217, 222, 229, 241, 265, 283, 304, 319, 333, 366, 378, 399, 412,) as likewise the doctrine of *endless misery*, is in one at least, as may be seen by the following extract from the 323d Hymn.

"Hark! 'tis the trumpet's piercing sound,  
The rising dead assemble round;  
In long procession see they come,  
Each to receive his final doom."

Lo! there a vile, degenerate race,  
Pale terror sits on every face:  
Here, on the right, a joyful band,  
The sons of suffering virtue stand.

The sentence passed, lo ! these arise  
To bliss and glory in the skies :  
While those who once stood high in fame,  
*Sink to contempt and endless shame."*

Will *Universalists* consent that Hymns like these shall be read and sung in their *religious societies* ? Will they consent that their children shall be taught the doctrine of *endless misery* in their sanctuaries ? Will they blaspheme the name of the all-wise Jehovah by *singing the requiem of his interminable wrath*, before the same altar where they assemble to *celebrate his praise* ? We trust not ; If we are *Universalists* let us be consistent in our views ; let us not introduce sentiments into our Hymns, which we would deny with our lips ; let us not defile the altars of our sanctuaries, by such unholy oblations, nor the character of our God, by such unheard of blasphemies.

We are not a little surprised that Br. Kneeland, who while in Philadelphia, after examining this and almost every other Hymn Book in use, recommended the selection made by the Editor of this paper, to his society, as being the best and most suitable for their use, should now have altered his opinions so far as to recommend *this* as the best, while he *tacitly* allows that the work is so imperfect as to need an *appendix* to complete it. This appears the more strange as Br. K. has openly avowed his disbelief in future hell torments. But so it is, and he no doubt has his reasons for so doing : but why he should be prevailed upon, or why he consented that the Editor's selection, then in use in his society in New-York, should be rejected, and this book of contrarieties and absurdities substituted in its stead, we are unable to discover. We do know indeed that Br. K. while in Philadelphia, published a selection of 250 Hymns and that he *did not more than realize* the expense of their publication, and he may now have prefixed that selection or a part of it to Mr. Sewall's Hymn Book, and recommended them to the *Universalist societies*, in order to derive some benefit therefrom. But of this he is the best judge, and had he confined his and Mr. Sewall's book to his own society and those of New-York, we should not have considered it our business to complain ; but when Br. K. or any other man, recommends a work of this sort to the attention of candid and honest men, we do consider it our bounden duty to warn the public of the deception ; and we do it with the confidence that they will not sanction such proceedings. Suffice it to say we have examined this book, and consider it *so far from being the best in use*, that there are many *preferable to it*, as containing less of those obnoxious sentiments, for which book after book have been discarded from our societies. We might have noticed more contained in this book, such as the *free will, volition and actions of the creature, eternal rewards beyond the grave for the finite actions of mortals*, and many other sentiments which as *Universalists* we ought not to countenance. But we forbear ; we have presented enough to apprise our societies of the true nature of the work, and we have too much confidence in their prudence and discretion to suppose they will countenance it, without a thorough examination of its contents.

G.

FOR THE CHRISTIAN TELESCOPE.

## THE TRUTH AS IT IS.

(CONCLUDED FROM PAGE 139.)

Q. Who are the rank and violent opposers of the *Universalists* and their doctrine ?

A. The orthodox christians of these days.

Q. Who are these orthodox christians ?

A. All those people who believe that the Devil and sin are infinite ; that the Devil will live and reign in the endless glory of tormenting a great part of mankind ; that sin, misery and moral or spiritual death, the works of the Devil will be immortal and perpetuated to all eternity, and that the far greater portion of God's creatures will become more and more sinful, hating all goodness, blaspheming the holy name of Jehovah, be punished only to be made ineffably miserable to all eternity or as long as God himself exists. All who thus believe firmly and steadfastly in the infinitude and endless perpetuity of sin, and the eternity of hell torments are orthodox by the universal consent of something less than a thousand discordant, wrangling sects and denominations of professing Christians.

Q. Can you not be more particular and minute in the articles of orthodox faith ?

A. No ; I cannot with safety, for besides what I have named I know scarcely one point which by universal consent of the several parties, could be called orthodox. What one sect would call orthodox, another would call heterodox ; so the dispute being between themselves, and there being no proper umpire, I forbear undertaking to be farther particular, in stating particular articles and points. But this article which I have brought forward, is the touchstone, the rallying point and common centre, it is the palladium of orthodoxy. Acknowledge, profess to believe, and be zealous to maintain this, and it is all-sufficient, you are then very near if not entirely right ; it covers a multitude of sins—almost any thing will do with it, but nothing without it.

Q. Is it on the account of denying this darling point, and maintaining that sin is finite, and that Satan, sin, death and misery will be eradicated from the universe and completely destroyed, and swallowed up in victory, that these orthodox christians are so outrageously opposed to *Universalists* and their doctrine ?

A. It is : who dares deny it ! As soon as we give up the belief, and especially as soon as we make it publick, that we have given up the belief that some or a great portion of the human family will be endlessly punished, endlessly wicked, and to all eternity ineffably miserable, under the endurance of hell torments, among devils, we are gone ; nothing can save the most honest, virtuous, upright, and pious, from the excommunication and most unreserved anathemas of the church, to which we may have belonged. The cry of heretic and infidel is at once set up. We are denounced by all our former friends and associates in religious conference, communion, and worship, as the very worst enemies of God, divine revelation, the christian religion, and all that is truly good. We are so bad, so wicked, such enemies to God and goodness, such children and friends of the devil, and his cause, that it becomes meritorious to

insult, reproach, scandalize, traduce, calumniate, and persecute us without pity or mercy ; and to injure us in character and property just as the orthodox find most convenient. And to cap the climax our eternal destiny after death is fixed, to endure unspeakable torments with devils and damned spirits while God exists. Alas ; what wretches are we ! We must endure the most dreadful evils of this life, death itself and the pains of hell for ever, if we do not believe that thousands and millions of beings, our own fellow-creatures, whom we are commanded to love as ourselves, are to be damned and be the sport of devils, suffering indescribable torments and continually blaspheming God and goodness to all eternity.

Q. Then these people who are called orthodox lay the principal stress on this point, and they claim to be the exclusive friends of God and goodness, and the guardians of the christian religion, and of course suppose or believe, that God will greatly reward them for the part they take in his favour ?

A. Yes, this is all undoubtedly true.

Q. But do they imagine God will be under any great obligations to them, for being so zealous in maintaining that his enemies, the devil, sin and death, are to triumph in the wreck of blasphemy and destruction to all eternity ?

A. What they think I know not, but certain it is they act as if they think this will be the case. They appear to glory in the notion of the devil's triumph, and the endless perpetuity of sin and misery, as if this were the chief excellency, and nothing offends them so much as to call it in question, and above all to deny it.

Q. But you do not suppose they really desire the devil's everlasting success, and final triumph over God and God's creatures ?

A. This is hard to decide, there is a strange inconsistency about them. When I hear them preach, argue and converse on this subject, I think their sentiments are really in their hearts ; but when I hear them pray to God, I am thunderstruck ; they pray directly against all they have preached, and contended for on this subject. And the rankest *Universalist* believes only just what they pray for. But then again, woe to us if we so much as believe their prayers will be answered.

Q. They must either be heart and hand with the devil in favour of sin and misery, or they must believe that God is in alliance with the devil, and goodness with sin ; or, that if God and the devil, goodness and sin, are utterly opposed to each other ; that Satan is wiser than God and will overreach him, or if not so, that Satan and sin are more powerful than God and goodness. In one of these ways they must run in order to get to their conclusion ; must not this be the case ?

A. I think so with all my heart. And how they contrive to charge *universalists* with being friendly to the devil and sin, and of aiding and abetting them, I know not. If to believe and preach that God through Christ will destroy the devil and all his works, swallow up sin, death and misery in victory, so as to purify the whole universe, and render all immortal, holy and happy, to the eternal honour and glory of God ; if this be taking sides with the devil



and sin, I desire to know my right hand from my left. For my own humble part I believe that the time will come, when that portion of God's creatures who are called orthodox, and who are continually roaring and raging against the doctrine of Universal love and grace, will know a little more than they now do, and perhaps a great deal more, together with themselves. And when the time comes that their doctrine, of which we have spoken, and their hard speeches and irreligious conduct appears in their eyes as it now does in ours; they will find no words to express their confusion, amazement and horror. Until that time, we must put up patiently with every thing they say and do, only striving to pray as Christ our Master and Saviour did on the cross, "Father, forgive them, for they know not what they do." Now as it is possible this piece may be perused by some of the orthodox, so called, I must say to the reader, if thou art the man do not fall into a rage too quickly; these are truths not to be gainsayed nor denied, and some of them are naked truths, and will cut to the heart; but consider them well; they may do thee much good.

A. B.

## SELECTIONS.

FROM THE UNITARIAN DEFENDANT.

## SPIRIT OF ORTHODOXY,

*As exhibited in the persecution of Universalists and others.*

To the exercise of this right, the spirit of orthodoxy (and it is to this point chiefly that we wish to bring the attention of our readers,) is essentially hostile. Not that our orthodox brethren do, in words, deny the native right of men to think for themselves, and to worship God according to the dictates of their own consciences. On the contrary they loudly disavow any disposition to interfere with the exercise of this right; and seem to take high offence when charged with such assumption. If they are sincere, as doubtless most of them are, in this disavowal, then we have only to say, that they *know not what manner of spirit they are of*. It is no new thing for individuals and bodies of men, to act what, perhaps even to themselves they dare not avow. Men do not readily perceive, or admit, at least, that their practice is repugnant to principles, which they cannot, or dare not, controvert. The irresponsibility of man to man in things pertaining to the conscience; the entire freedom of religious opinions; is so fully recognized and guaranteed by our civil constitutions, that no one, probably, can be found who would be disposed to call it in question. Still, we repeat, the spirit of orthodoxy is hostile to the exercise of this right; and the practice of the orthodox shows that it is so. They certainly do consider, and treat, error in opinion as a proper subject of censure and discipline. They certainly do withhold communion from those who cannot, for conscience sake, subscribe to every article of their creed. They certainly do expel from their churches all those, whom they detect in the mortal sin of relinquishing any of those articles which they choose to consider as fundamental. Thus, as far as their power and influence extend, blasting their characters, destroying their peace, and

cutting them off from the best blessings of the social state. All this they certainly do, and all this they maintain they have a right to do; and yet they aver, that, in so doing, christian liberty is not infringed—that christian charity even, is not violated. Now we ask, what is the difference in spirit, between those who cut off the Romish church in the darkest periods of her domination? She claimed the power of judging of the soundness and sufficiency of the faith of individuals. So do they—She claimed the right of prescribing terms of communion. So do they, and exercise it too. She claimed the right of preserving what she denominated the purity of the church; and, for this purpose, of cutting off such whose creed did not conform to her standard. So do they. She talked much of mysterious dogmas, which it was neither lawful nor safe to investigate. The orthodox of the present day hold the same language. Yet they are indignant at the charge of cherishing a persecuting spirit; and ask "Where are the evidences of its existence?" We answer, *wherever orthodoxy is the dominant sect*. They do not, indeed, stretch heretics on the rack, suspend them on the gibbet, or burn them at the stake. They want the power to do this. The constitution of our country throws its protecting shield around our persons and our property. But are these the only methods by which a persecuting spirit can display itself? Are there no means, by which it can fasten its fangs upon the mind? Is it nothing to a man of lofty and generous spirit to perceive himself, without any act of demerit on his part, an object for the finger of suspicion to point at? To be received, when brought, by the necessary intercourse of business, into contact with his fellow-men, with cold and constrained civility, if not with entire neglect or absolute rudeness? Is it nothing to such a man, to find his usefulness every day circumscribed, his lawful and honorable pursuits impeded, and his success in life blasted by an invisible but fatal influence? Is it nothing to a man of devotional feelings to find himself cut off from the comforts of christian society; to find his presence alone sufficient to check all freedom of communication, and to chill all the kindling sympathies of the heart? Ah! he knows little of human nature, who cannot understand, that persecution of this character—instances of which no one need look far to find—is sufficient to break down and harass many a spirit, which the prospect of the rack, or the gibbet could never bend.

It is against this spirit of orthodoxy that our practical and weightiest objections lie. We regard it as, in its very nature, a persecuting spirit; a spirit equally arrogant in its pretensions, and pernicious in its effects; a spirit hostile to freedom, and therefore hostile to truth. For truth and freedom can never be separated.

Its tendency is to deter men from examining the foundations of their belief, by alarming them with the danger of falling into error. It interdicts the highest and noblest exercise of the rational powers by studiously representing the provinces of faith and reason as totally distinct; thus rendering the latter imbecile and cowardly, and reducing the former to a blind and indiscriminating acquiescence in the dogmas of our spiritual guides. It is a spirit, in short

closely allied to ignorance and barbarism; and, if permitted to exercise uncontrolled sway, would conduct society back to the darkness of the tenth century.

We regard it as of immense importance to keep this practical tendency of the orthodox system steadily in view as constituting the great and essential distinction between it, and liberal christianity. The difference, great as it confessedly is, between us and them on certain speculative points, we consider as trifling in comparison. The operative and practical difference between their system and ours, is this; that they consider error in belief as necessarily involving moral guilt,—and that we do not; that they regard the belief of certain doctrines essential to salvation—and that we do not: that they consider it their right and duty, to exclude from their communion all who will not subscribe to their creed—and that we do not. Their system is a system of exclusiveness; it shuts up all truth, all piety and all hope within its own pale; ours teaches us to believe that these may exist among christians of every name.

Far be it from us, however, to affirm, or to suppose, that this system does actually produce its full effects upon all who embrace it. We are aware, as we have heretofore remarked, that it is only a partial and modified influence which opinions exert upon the characters of men. Still, some influence opinions such as these must of necessity have; and an influence proportionate, ordinarily, to the strength and vivacity of the faith, with which they are received. It is not in the nature of things, that he who regards the opinions of his neighbor as fatal and damnable errors—as decisive evidence of a corrupt heart, and a reprobate mind, should long continue to cherish toward him a cordial good will. Considering him as the enemy of God and of goodness, he will not be slow in learning to consider him as his enemy too. Mutual courtesy and christian kindness will melt away under the influence of such a system like wax before the fire. Various circumstances in the character, habits, and condition of different individuals, may check, or counteract this spirit—still it exists; it is inherent in the system of opinions we are treating of; and will, to a greater or less degree, be productive of its natural effects. These effects, we think, are adverse to the happiness of individuals, and to the harmony and welfare of society. They are not the effects, we are persuaded, which the gospel was designed, and which, when rightly understood, it is adapted to produce.—Unitarian Defendant.

## UNITARIANS ARE UNIVERSALISTS.

The following article will show the truth of what is sometimes stated in the Magazine, viz. that the Unitarians of our country believe in the doctrine of Universal Salvation. The article is probably from the pen of Rev. F. W. P. Greenwood, now settled at the Stone Chapel in this city.

"We next come to the doctrine of the final extermination of the wicked; which teaches, that after the wicked have been made to undergo in the future life a dreadful and protracted degree of suffering, they shall, at last, be forever annihilated. This doctrine appears to me to be nearly as irrational, if not quite, as that which has just been examined, [endless misery.] It is not so revolting to the feelings, because it does finally put an end to the tortures of the condemned; but that is the only advantage which it

possesses over the other. It militates equally with it against the perfect attributes of the Creator. It supposes that he has created beings to whom existence has been a curse; that he has ordained, or permitted, I care not which word you use, that there should be millions of creatures, who, after having passed a life on earth of varied pleasure and pain, of fancied good and real bitterness, and after having suffered a long and painful existence, are swept away from the vast creation, and as if they had never been. And why punish them at all? Why not annihilate them, if they are to be annihilated, immediately on the visible death? Their future torments are to be of no service to themselves, for when they have been tortured for an indefinite length of time, without the least purpose of producing any change in them, they are to be blotted out eternally. Neither can their punishment be of any advantage to those who are saved and happy. These last need no such examples, surely, to terrify them from going astray; and Heaven forbid that we should entertain that most inhuman opinion, which has nevertheless been supported by many a narrow sectarian, that the happiness of the blessed will be increased by a view of the miseries of the damned! Heaven forbid that we should disgrace ourselves by admitting a thought so purely diabolical! We see, then, that the same considerations and arguments apply against this doctrine, which were urged against that of eternal misery. We know that many adopt it, whose good feelings will not permit them to receive the other system; but we cannot help thinking that the one bears the same harsh and gloomy features as the other, though with some modification; and that they both should be renounced and avoided by those who would entertain clear, satisfactory and ennobling views of the government of God."

#### *The Devil, a good Paymaster!*

Blessed are the undefiled in the way who walk in the law of the Lord. If, indeed, wisdom's ways are ways of pleasantness, and all her paths are peace; whence is it that preachers, bearing the name of Christ, tell the people that the devil pays his servants the best wages? Not long since, one who is styled a minister of the Presbyterian order, undertook from the 73d Psalm, to prove the hard lot of the servants of God; & by authority obtained from that chapter asserted that the Holy Ghost had declared that the wicked in this life enjoyed more happiness than the righteous.

The author of the 73d Psalm, before he gives an account of his vain meditation, tells us that his feet were almost gone, that his steps had well nigh slipped. Shall the words of Asaph, which, according to his own confession, were foolish and ignorant, and made him like a beast before his God; shall they now be blasphemously charged to the Holy Ghost? Could Satan himself have surpassed this presumptuous audacity! What but the wine from the golden cup! What but a deep intoxicating draught could prepare one of God's creatures for a work like this! Oft have I heard of the devil's preachers, and preachers for the devil; but never were the horns of the adversary more conspicuously visible through the smoke of the pit. Who but a devoted servant to the devil's cause would thus encourage sin, or bid a more alluring bounty to workers for the prince of darkness? Where are you, ye servants of the Most High God, that ye so tamely suffer this rude attack upon the cause of so good a master? Do they not plainly tell you in the language of hell; that the subjects of that kingdom are happier than the servants of the Prince of Peace? Where slumbers the vengeance of Heaven, that it dashes not upon such slanderers of its cause! O for a voice like the seven thunders, that I might wake the friends of Jesus from this sleep of death! O, for the strength of the four winds of Heaven, that I might rend the hiding places of the destroyers—sweep the refuge of lies—dispel the smoke of the bottomless pit, and deliver them who are held in bondage under chains of darkness.—*Candid Examiner.*

#### THE CRUCIFIXION.

I ask'd the heavens—"What foe to God hath done  
This unexampled deed?"—The heavens exclaim,  
"Twas man; and we in horror snatch'd the sun  
From such a spectacle of guilt and shame."  
I ask'd the sea; the sea in fury boil'd,

"Twas man;  
My wave in panic at his crime recoil'd,  
Disclos'd the abyss, and from the centre ran."  
I ask'd the earth; the earth replied aghast,  
"Twas man; and such strange pangs my bosom rent,

That still I groan and shudder at the past."  
To man, gay, smiling, thoughtless man, I went  
And ask'd him next; he turn'd a scornful eye,  
Shock his proud head, and deign'd me no reply.

FROM THE CONNECTICUT JOURNAL.

#### THE ALTAR OF DEVOTION.

How gloomy does this world appear  
To him whose heart to God is given—  
Who feels himself a stranger here,  
And often sheds the pilgrim's tear,  
While on his way to heaven.  
Yet there's a place where he can find  
Rest from earth's wild commotion—  
A place where his unfetter'd mind  
Mingles with spirits, heaven-refined—  
*The Altar of Devotion.*

As the lone dove which Noah sent  
Sought for a resting place in vain,  
Till, when her pinion-powers were spent  
Her fleetly wandering course she bent  
To the kind Ark again.  
So he can find no spot of ease  
On life's dark, restless ocean—  
No port of rest the pilgrim sees,  
Till to that blessed place he flees—  
*The Altar of Devotion.*

Here, when his weary soul's distrest  
With darkness, pain and grief—  
With fears annoy'd—with trouble press,  
Heaven beams its light upon his breast,  
And deigns a kind relief.  
Here will I bring my every care,  
And tell each keen emotion;—  
Here shall ascend my constant prayer—  
And here will I for heaven prepare—  
*The Altar of Devotion.*

"*The Universalist*," heretofore published and edited by Br. S. R. Smith, in Philadelphia, is relinquished, and "*THE HERALD OF SALVATION*" substituted in its place. The "*HERALD*" will be published at Philadelphia, semi-monthly, containing eight pages octavo, and constituting a volume of nearly 200 pages, at one dollar per year, payable by city subscribers, in advance, and in six months by those in the country.

The work will be conducted by S. R. Smith and Pitt Morse, and devoted to the promotion of the doctrine of impartial grace and salvation—the illustration of the sacred scriptures—and the defence of the uncorrupted principles of christianity, and moral virtue. Religious intelligence will be sought and presented, and brief and interesting extracts inserted, with a view to public edification, moral instruction, and the advancement of the empire of Christ.

By the love of power, which originates in pride, the happiness and virtue of the world have been as often and as greatly injured, as by the love of false glory, which has its source in vanity.

The Rev. Pitt Morse has received and accepted the invitation of the First Universalist Society in this city (Philadelphia) to become their Pastor, and has entered upon the duties of his charge.

*Universalist.*

#### ANECDOTE.

The following anecdote, says the Philadelphia Religious Messenger, we have received from an authentic source, and may be relied on as substantially correct. It is the severest satire we have lately seen, upon the liberties of our country.

"Some winters since, while the Congress of the United States were in session, a Georgia slave dealer was driving past the Capitol in Washington, about 40 slaves, chained together. Among the rest was a large negro man, who was not only chained as the others were, but was also handcuffed. He was a very Caesar, in appearance and spirit, and possessed an admirably fine and melodious voice for singing. The spectacle drew to the door of this elegant and spacious building, many of the champions of freedom, and some of the veterans of the revolution. At the moment when these wretched human victims came opposite the hall, the negro man above mentioned, on a lofty and bold key, struck up—

"Hail Columbia! happy land!

"Hail ye heroes,"—see this HAND!

At the same time lifting up his hands, bound together! The voice and action, so appropriately timed and affecting performed, drew tears from the eyes of many; and to their honour be it said, they immediately bought and freed him."

Mirth is short and transient—cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subjects to the greatest depressions of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depth of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual security.

Mr. Pickering expects to preach at the Meeting-House in the village of Chepachet, on Wednesday next, at 2 o'clock, P. M.

#### MARRIED,

In this town, on Monday evening last, by Rev. Mr. Gano, Mr. Robert Goodspeed, to Miss Elizabeth E. Winslow, both of this town.

On Thursday evening, by Rev. Mr. Pickering, Mr. Dexter Brown, of Scituate, to Miss Ann Maria Sheldon, of this town.

#### DIED,

In this town, 29th ult. William Wallace, infant son of Mr. Ezra James, aged 1 year and 10 months.

On Monday morning, John Bacon, infant son of Mr. Wm. Tanner, aged 9 months.

On the 29th ult. suddenly, Mr. Rufus Herrick, formerly of Canterbury, Conn. aged about 37 years.

On Wednesday, Jane, youngest daughter of Mr. Joseph Balch, Jun. aged 13 months.

In Warren, on Tuesday evening, Mrs. Phebe Child, 4th daughter of Mr. Fenner Angell, of this town, aged 26 years and three months.